The
UNITARIAN MONTHLY

No. 182 (Vol. XV.—11.) NOV., 1918. ONE PENNY

Unitarians and Jesus.

A CHARGE commonly made is that Unitarians do not believe in Christ; and that charge hurts. It is like telling one that he does not love his mother. Of all historic persons, Jesus holds the central place in our minds. In fact, we accept Jesus for what we think he was, and for what he claimed to be. We believe that no one else has given to men so pure, so true, so complete a morality as he, so spiritual, inspiring, and helpful a religion, so exalted a conception of God, our Heavenly Father, so glorious a philanthrophy; that no one else taught with anything like his wisdom and power; that no other teacher has given us so noble an example, and so holy a character, and is therefore entitled to such human love, veneration, allegiance, and faith.

—Rev. WM. CHAFFIN,
U.S.A.

M.B.

Notes and News.

Will readers please take note of the books advertised on the last page?

Book notices in type are held over till December issue, viz.:..." The Place of Judaism among the Religions of the World," by Claude G. Montefiore, M.A.; "The Unitarian Faith in Unitarian Hymns"; and "Windmill Land," Part II., by Allen Clarke.

The Manchester District Association of Unitarian and other Free Christian Churches has issued a small pamphlet entitled "Brotherhood and Dogma," as a protest against the exclusion of Unitarian Churches from the newly-formed Council of Christian Churches. It is an exposure of illogical, inconsistent, and bigoted conduct on the part of an orothodox majority, and consists of an introductory statement by the Rev. W. Whitaker, B.A., President of the Association; a Report of an address by Mr. G. C. Armstrong, and a statement issued by the Pendleton Unitarian Church.

The 30th Annual Meeting of the Provincial Assembly of Unitarian and other Free Christian Churches of London and S.E. Counties was held in London, Sept. 27th, when Rev. A. H. Dolphin was appointed District Minister of the Assembly with oversight of aided churches.

The Annual Meetings of the Eastern Union of Unitarian and other Free Christian Churches was held at Ipswich, Sept. 26th, when the Rev. Miss Margaret Crook, B.A., was the preacher.

The Annual Meeting of the Northumberland and Durham Unitarian Christian Association was held Oct. 5th, when Mr. G. C. Armstrong lectured on "The Churches and the Coming Peace," and he was the preacher of the annual sermons on the 6th.

The quarterly meetings of the S.E. Wales Unitarian Society were held at Swansea Sept. 30th, when it was reported that a bonus of money would be given to each minister from a fund collected, and also that by the end of the year eight of the churches in the district would be without ministers.

Mrs. Sidney Martineau has issued an appeal for further financial support of the work for soldiers and sailors carried on at the Unitarian Hostel, Lawrence House, Essex Hall, London. Her address as treasurer is Streatham Grove, Norwood, London, S.E. 19.

Rev. V. D. Davis, B.A., of Bournemouth, will go to Scotland at the end of October on Missionary visitation to the Unitarian Churches.

The Tercentenary of the Ancient Chapel, Toxteth, Liverpool, will be commemorated Oct. 6th.

The Autumn Meeting of the Manchester District Associate Branches of the League of Unitarian Women was held at Mottram on Sept. 28th, with a large attendance from affiliated branches.

Bequests of £250 each have been left to the Unitarian congregations at Moretonhampstead and Swansea by the late Mr. H. E. Bowring, of Torquay.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR COMRADES,—Through you a new day is about to dawn, a more glorious era of justice and freedom for the whole world. The power of militarist tyranny is crumbling to ruin, and your final triumph draws near.

All people more or less have shared with you in the sacrifices which have been the necessary price for this great redemption. Those working in the homeland to support you, the warriors, have readily suffered with you in the will to victory. Beloved comrades have fallen by your side on land and on sea, and those at home have grieved at their loss. Many brave fellows have become unwilling prisoners in enemy countries, whose liberation is longingly and eagerly looked for. You know that nothing worth having can be secured without sacrifice, and the sacrifices have been ungrudgingly borne for the sake of freeing the world from the grim terror of military despotism.

Your reward is coming. The hardships you have endured will not have been in vain. The whole of humanity will be able to breathe more freely through your heroic efforts. The nations will be secured justice and equal opportunity to live and fulfil their true mission for each other's good; and people everywhere will have a better chance and truer equality of consideration.

This will be because you failed not at the call of duty, and because those who have been slain failed not. The sacred memory of the dead who gave themselves for Liberty and Right nerves your souls to persist in the struggle till the dear cause for which they died is completely won. You will not flinch, nor shrink from the high effort necessary for such a noble task. Generations still unborn will talk of your valiant deeds, and will be grateful for the security you win for them.

Those of you who are far away, however, employed, whether on land or sea, in factory or hospital, be assured that you are ever in the loving thoughts of those at home. Their prayers are for your safety, their hopes are for the joy of clasping your hands and looking into your eyes. The new day is about to dawn. We see its first glimmerings. Soon will your struggle be over.

—ED.

A Reply to "Give Me Your Hand."

Your clasp will nerve me though the way may darken,
A prescience of better things anon:
Amid the din of war I pause and hearken
To catch your voice which bids me still go on.

Why weep though Fortune's face is now averted?
Strong in your help I smile and strive the more.
A coward he, by failure disconcerted,
Sees not the good that courage has in store.

The roughest road is always made the softer
To one who wills that trouble shall be fought;
He treads on roses, who, with smiles and laughter
Goes ever on, his spirit dimmed by nought.

In darkening gloom I grip your hand extended,
Together we will struggle, I and you,
Into the sunshine when dark days are ended,
When you and I, with God, have seen it through.

Sept. 17th, 1918.

2nd Lieut. E. G. TEASDALE,
1st S. Staffords.

Right Will Win.

By Rev. WILLIAM C. HALL, M.A.

RIGHT, not might, prevails. For a little while the very brutality of might may seem to carry all before it, but at last it is only that which is just in might that prevails. Mere power expends itself; righteousness is not expended, it stores itself, and is the one victor left on the field after all the victories.

Mere might cannot triumph. We look back upon powerful nations. Time in its onrush has beaten them down, and they have been left with hardly a breath of the energy that once filled them—Egypt, Babylon, Greece, Rome. Their might has vanished like a straying wind that blows the down off a thistle and then goes we know not whither. What remains, and is passed on, is their culture, that in them which was gentle, not brutal, not coarse in power, but fine, delicate, seemingly fragile. Much of it has yet to be recovered, excavated from ruins; but their might; it is no more, beyond hope of restoration, utterly dead beyond every dream of resurrection.

The just abides, it cannot be successfully assailed; it cannot be conquered. It has time on its side; it has the heart of man, the heart that is man; and it has God.

"Right is right, since God is God,
And right the day must win."

This is not pious theory, but plain fact. How do we know? As we reflect our experience that eventually might is on the side of right, that what is just "gets wing and gathers power"; that might even now fearful of right, surrenders and comes over for righteousness' sake. We have not strength in our nature indefinitely to support a bad cause; neither has the world, because God has not; and at length all strength arrays itself on the side of what is just, right, good. It can do not other, for it was created to that end.

Every cause which embodies a just principle, eventually triumphs according to that principle; not according to the number of those who first champion it, and the others who straggle up when its banner is firmly set, but according to, in exact proportion to, the morality inherent in it. We talk about numbers winning. Numbers can win nothing unless they are first won by principles. It is principles that win, thoughts, ideas, great emotions; these are the conquerors—even of the numbers. When? We need not take the almanack and fix the date. Perhaps not in this life of ours. John Brown's body, poor wonderful thing, may lie in the grave, but his soul is marching on.

And as certain is it that the unjust cause will perish. Let it begin with the might of all the world, it will shed its numbers; it will lose heart and become a thing divided against itself, dissolving in faction. It cannot live, because the life that is the life of all the worlds dwells not in it; it came into our world not to live, but to die.

MINISTERIAL CHANGES: Rev. J. Vint Langhland had farewell and presentation at Unity Church, Islington, London, Sept. 25th, on leaving for Unity Church, Sheffield; Rev. Hugh V. Salmon has been inducted into the ministry of Narborough Road Church, Leicester, Sept. 30th; Rev. Miss Margaret Crook, B.A., is appointed permanent minister at Octagon Chapel, Norwich; Rev. H. M. Livens has undertaken temporary duty for the Southampton Church; Rev. Victor A. Moody has resigned at Southampton; Rev. G. T. Walters has completed 30 years' ministry at Sydney; Rev. Simon Jones, B.A., has had public farewell and presentations at Swansea, on leaving for Nottingham; the Rev. T. P. Spedding has entered upon his ministry at Mansfield.

Dreadnoughts.

THINGS of Nature and things of Art are often in strange contrast. The sea-bird, a thing of life and beauty, floats on the heaving wave, and the "iron-clad" also floats, a thing of strength and terribleness,—a human abode and also one of man's most awful messengers of death. We use the term "dreadnought." What does it signify? A war-ship of the first class. But the term is not strictly appropriate. A ship can have no dread. Fear or dread is associated with life. Indeed organic life could not do without it, for fear prompts to self-preservation. And yet the idea associating this term with a war ship, evidently is that in or with this weapon, we fear not the foe. In fair battle we shall match him and may reasonably hope to defeat him.

But apart from material Dreadnoughts, there are others of a far higher order. They are moral and spiritual. In a word, they are for fortifying and defending the soul. No one has been worsted in life's battles, through trusting in them. But the word "fear" has two meanings in the authorised Bible. "The fear of God," "Serve the Lord with fear," "the man feared the Lord" etc., etc., in which the word means reverence. It occurs in over 40 passages. But in others dread is plainly meant. We are here concerned with the word fear in its commonly accepted sense. Now to the point, here are some most trustworthy dreadnoughts, and I leave my readers to think over, teach and preach about them.

"Fear not Abram I am thy shield (Gen. xv., 1.)

"Peace be to you, fear not" (Gen xliii. 23.)

"Fear not, neither be dismayed" (Deut. i., 21.)

"Though I walk through the valley of the shadow of death I will fear no evil, etc. (Ps. xxiii., 4.)

As for others, the references can only be given: Gen. 21, 17; 50, 19; Deut. 3, 2; Joshua 8, 1; Judges 6, 23; I. Saml. 23, 17; II. Saml. 9, 7; Is. 7, 4; 35, 4; 43, 1; Jer. 46, 27; Joel 2, 21; Zech. 8, 13; Matt. 10, 28 and 31; Luke 12, 32; John 12, 15; Acts 27, 24; Rev. 1, 17.

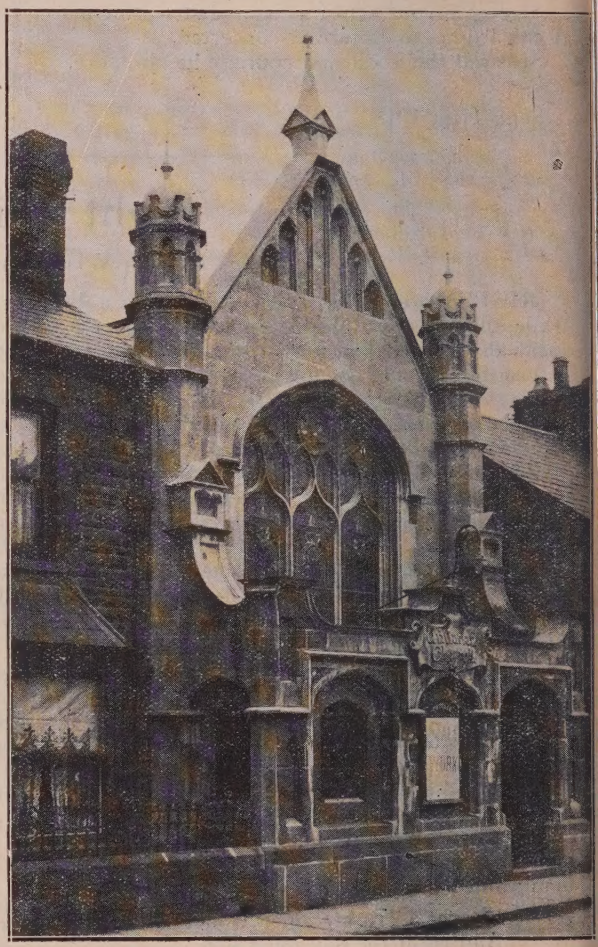
Someone has remarked that Hope is the only tie that keeps the heart from breaking. Even so, courage is the soul's strong fortress which shall not be overcome. It scorns the methods of "frightfulness," makes heroes of saints and turns weaklings into champions of righteousness.

Fear not when duty calls. Fear not the powers of malice and slander. Fear not the forces of ridicule. Fear not to make a good venture, to act and speak with moral courage and proper humility to defend the weak, aid the poor, and teach the ignorant. Fear not honest doubt. Fear not poverty, nor such cross of suffering as you may have to endure. Fear not defeat in any right endeavour. Fear not Death. Fear not—

"Where the billows madly leaping
Break with wild and deafening roar."

At whatever time, and under any circumstances "Fear not, for the Lord our God is with you, and you are His for ever. Nothing can separate the soul from His love and care; yea, not even when sin has alienated our affections from Him.

E. RATTENBURY HODGES.



Pontypridd Unitarian Church.

The unanimous selection for the Presidency of the South-East Wales Unitarian Society fell this year upon Mrs. John Lewis, of Pentypridd. This being so, a short account of the growth of the Unitarian movement at Pontypridd, and of Mrs. Lewis' work in connection therewith, and also in the social life of the town, may be of interest to the readers of the Unitarian Monthly. The S.E.W.U.S., or as it was originally called The

South Wales English Unitarian Society, was founded in November, 1890, and the starting of religious services at Pontypridd, was amongst the earliest and most important part of its Missionary work. An attempt was made by the Society, aided by a few local friends, to start services in the winter of 1891-92, but owing to the difficulty of obtaining a suitable room, the effort was momentarily unsuccessful. Eventually, however, the Town Hall was secured, and on June 12th, 1892 (Trinity Sunday ! !) the first service was held, being conducted by the Rev. J. A. Shaw, M.A. (then minister of Highland Place, Aberdare) who took great interest in the movement. The second service was held on June 26th, and was conducted by the Rev. W. J. Phillips, C.C., the present hon. secretary and district minister of the S.E.W.U.S. Since then services have been held regularly every Sundays. The services were continued by Ministers of the district and others, by Rev. W. A. Clarke on a six months' engagement, and by Rev. Dr. W. Griffiths as district missioner.

The Rev. Simon Jones, B.A., was appointed minister in 1904, and it was during his ministry, and largely owing to his labour, that the congregation was enabled on Oct. 1st, 1906, to assemble for worship in the chaste little building in Morgan street. The Rev. J. Park Davies, B.A., B.D., succeeded the Rev. Simon Jones, and the present minister is the Rev. T. Eric Davies (a convert from the Congregationalists). The first secretary of the Church was the Rev. J. M. Lloyd Thomas, of Birmingham, who is a brother of Mrs. John Lewis, and the present officers are: Hon. Sec., Mr. David Davies; hon. treasurer (since foundation), Mr. John Lewis; organist, Mrs. John Lewis. There is a good Sunday School, also a Band of Hope, a Women's League and Social Union connected with the church. Space will only allow the giving of a few of the details of the many activities, social, political and religious, which have engaged the activities and talent of Mrs. Lewis. In the town and district she has acted as hon. secretary of the following: Royal National Life-boat Institution; Pontypridd and District Women's Liberal Association; League of Pity (N.S.P.C.C.) and the Jellicoe Club (for Wives and Mothers of Soldiers and Sailors). She has also acted on the following committees: Pontypridd and District Nursing Associa-

mittees: Pontypridd and District Nursing Association (Executive); Pontypridd Cottage Hospital (Board of Management and Ladies' Committee); Pontypridd Police Court Mission (Executive); secretary), and has been elected a vice-president of the Liberal Association of the new Parliamentary Division recently created. Mrs. Lewis's work in connection with war has not been confined to the present war only. During the South African War she was "Friend" and District Head of Miskin Lower, comprising the urban areas of Rhondda Valley, Llantrissant and Pontypridd, under the Soldiers and Sailors' help society. During the present war, Mrs. Lewis, besides being hon. secretary of the Jellicoe Club acted as almoner for the Town and Trallwm Wards under the Soldiers' and Sailors' Families Association from August, 1914, to July, 1916, when the work hitherto undertaken by that association was transferred to the newly created local Naval and Military Pensions Committees. From Aug., 1914, to Jan., 1918, Mrs. Lewis acted as Quartermaster and Commandant of the V.A.D. 138 Glam. (British Red Cross Society). On resigning her position as commandant the members presented her with a framed photograph of the Detachment with the inscription "in appreciation of her services as commandant," and the Jellicoe Club members made her a presentation of a silver epergne. Her Church work comprises that of hon. secretary to the Women's League (Pontypridd Branch), organist for 24 years, Sunday School teacher, and instructress and hon. sec. of the Band of Hope. The last named institution has been markedly successful, and in six years has won four first prizes in the Local Union, two first prizes in the South Wales Union, whilst in 1915 its members won the Lady Howard Challenge Shield, open to the whole of South Wales and Monmouthshire. Mrs. Lewis has taken a very active interest in the work of the S.E.W.U.S. for a great number of years, and has acted as hon. sec. of the South Wales Postal Mission since 1897. She is now throwing herself actively into her work as President of the Society, and in such testing times as these such services as her's are sorely needed. Mrs. Lewis is the second Lady President, the first being Mrs. Reid, of Swansea, who filled the office from 1910-12, and whose memory is still lovingly cherished by all who experienced the delight of working under her leadership.

Our Hackney, New Gravel Pit Church has held its 250th anniversary Sept. 22-23.

This issue is published before the dates of the Autumnal Meetings of the British and Foreign Unitarian Association and other denominational societies at Gorton, Manchester, Oct. 26-28.

The Halliwell Road Church Sale of Work, Bolton, Oct. 2nd, cleared £185; and one at Blackley Chapel £120.

The "Christian Commonwealth" says that the exclusion of the Unitarians from the Manchester Christian Council of Churches, "borders on the ridiculous," and the "Christian World" confesses to "a feeling of shame."

The bi-centenary of High Street Unitarian Chapel, Portsmouth, was celebrated, Oct. 13-14

The S. Cheshire and District Association of Unitarian Churches and Schools held its Autumnal Meeting at Crewe, on Oct. 10th, when Mr. F Maddison was preacher in afternoon and lecturer in the evening.

For the Children.

By Rev. H. FISHER SHORT.

"NEVERMINDING."

"For every evil under the sun
There is a remedy, or there is none.
If there be one, try and find it,
If there be none, never mind it."

My Dear Little Friends,—

That is a nursery rhyme, though some of you may doubt it. I admit it sounds rather like a thumb-nail sermon; but I have just copied it from "Mother Goose," therefore it must be a nursery rhyme. Some things are said to be without rhyme or reason, and some of the oldest nursery rhymes may be so described; the line-endings are awful misfits, and it would require much cleverer people than you and I to discover either meaning or moral in them. They are lovely for all that, especially when we hear them first from mother's lips as she cuddles us on her lap. Then, we are like the three little birds we have all heard about.

"There were three little birds in a wood,
Who always sang hymns when they could;
What the words were about
They could never make out;
But they felt they were doing them good."

The words matter little and their meaning less; the old jumble jingles are just love music that never tires, is ever fresh, and always makes us feel happy and comfy. Now, the little rhyme above spoken by sweet mother lips can do all this and a little bit, perhaps a big bit, more. It is meant to do more. If only we can take it in, it will make us wise; if only we can live it out, it will make us happy in a bigger way.

One of the old Bible poets said, "There is an evil which I have seen under the sun, and it is heavy upon men." Real evils are like heavy burdens not on the backs, but on the hearts of men. But boys and girls sometimes see evils under the sun; that is, very unpleasant things happen to them and their hearts are heavy with sorrow. To grown-ups those unpleasant happenings are sometimes "trifles light as air," but to you they are unhappy enough to be called evils. When your 'very best doll in the world, dears' makes the mistake of getting herself left in the garden overnight and you find her drenched almost out of recognition; or when your lovely Dutch rabbit commits the serious blunder of allowing himself to be over-fed, and one day is so still and lifeless that he can never again poke his warm, wooly nose through the bars, or when you have planned an exciting pic-nic with your very best chums, but have to remain indoors because the rain will go on raining,—I think you would call that an evil. And there are even more painful things.

I once knew a boy, who, like Zaccheus, was small of stature. That boys even younger were taller than himself, was a great, great grief to him. You see there were bullies in those days, and he would have thrashed them, but couldn't. A still greater evil, especially at exams., was his habit of forgetting to remember. This was sorrow indeed. He even offered God ten years of his life in exchange for a good rememberer. But—. Dear me, my space is done and I'm only half way through. Still, time is kind, and, next month, I know the Editor will allow me to "carry on." Therefore, cheerio and patience.

Yours right heartily,

H. FISHER SHORT.

Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

We are now able to furnish the full particulars of the Essay Competition referred to last month. The Essay Competition held four years ago was so successful that it has been decided to hold another, but on this occasion Stories and Dialogues are to be added, and adults as well as children are invited to take part. The competition is open to members of the Association, to Sunday School teachers and other workers; to children of Sunday Schools, Bands of Hope, Guilds, Brigades, etc. The subjects, age, conditions, prizes, etc., are:—

ADULTS—

ESSAY—Suggestions for furthering Temperance teaching in Sunday Schools, Guilds, etc.

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ESSAY—Why I intend to remain an Abstainer.

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Essays and Stories not to exceed 600 words, Dialogues may be longer.

Competitor's name and address to be written at top of each paper, also state name of Sunday School, Band of Hope, Guild, etc.

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Children (12 to 15) 7s. 6d. and 4s. 6d. each subject.

Children (under 12) 5s. and 3s. each subject.

Closing Date, Feb. 3rd 1919, all papers should be sent to the Hon. Secretary, Mr. E. F. Cowlin, 19, Northwood Road, London, S.E.,23.

Judges: Rev. R. Newell, Miss H. M. Johnson, and Mr. A. W. Harris.

Will Superintendents and Teachers, and Conductors of Bands of Hope, Guilds, Brigades, etc., kindly call the attention of all their members to this effort, and promote the competition during the next three months by all possible means.

We would remind our readers that Nov. 10th will be Temperance Sunday, and express the hope that it will be observed in all our Churches and Sunday Schools, and by special meetings of Bands of Hope and Guilds during the following week. —R.N.

DEATHS: Mrs. Jane Rymer, Hull, 85; Miss A. E. Shaen, London, Sept. 23rd, 61; Signaller Sydney Smith, of Sheffield, killed in action, Sept. 1st, 30; Captain P. W. Hawkes, of Birkenhead, now found to have been killed in action, France, April 9th; Pte. A. Shaw, of Padiham, died of wounds, France, Sept. —; Mr. Joseph Blundell, Tamworth, Sept. 15th, 73; Sergt.-Major Harry Favell, M.M., of Bermondsey, killed in France; Mrs. Douglas Allport, London, Oct. 5th, 79; Mr. Thos. Eveleigh, Peterborough, Oct. 7th, 87; Mrs. Benjamin Woolfenden, Rochdale, Sept. 22nd, 79; Pte. L. A. W. Harding, of Bow, killed in action, France, August 31st, 20; Mr. Benjamin Dowson, late of Nottingham, at Upper Broughton, Notts, Oct. 9th, Pte. L. Thacker, of Attercliffe Church, died of wounds in France; Pte. Ben Bower, of Wakefield, killed in action, Aug. 10th, 19; Mr. L. Woodhead of Capetown, S.A., drowned at sea by enemy, Oct. 4th; Miss E. H. Stanley, daughter of Rev. F. W. Stanley, Bath, Oct. 7th, 31; Lt.-Col. C. S. Worthington, D.S.O., of Alderley Edge, Cheshire, of wounds, Oct. 14th; Mr. Julius A. F. McGowan, Belfast, Oct. 10th.

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Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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